

The INDIAN NATUROPATH

FOR HEALTH - PHYSICAL MENTAL & SPIRITUAL

Editor : Dr. SARMA K. LAKSHMAN, B. A., B. L., N. D.,

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The Indian Naturopath, Bezwada

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To Our Readers

Our Readers are earnestly requested to kindly show this Journal to their friends, and also to furnish us with the names and addresses of any ladies or gentlemen of their knowledge or acquaintance, who may be interested in the cause of Public Health or Nature Cure.

Those of our Readers who are themselves Thinkers or Workers in the field of Nature Cure, and can help us in our Service to Humanity, are particularly invited to communicate with us and kindly send in their valuable contributions for publication in the succeeding issues of "The Indian Naturopath."

The Editor.

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No. 3

THE PRESIDENT'S STANDPOINT

The Public Health Bill as finally passed contains a proviso to the clause for enforcing vaccination and inoculation. We learn from the premier that this proviso applies only in 'notified areas' and not in the country as a whole, nor at all times. We also learn that the government is still going to force vaccination on candidates for admission to schools and to the public service as before. The proviso itself as framed is a mockery of our rights. Exemption is to be purchased by submitting to impossible conditions, one of which is described as isolation. This is an unheard of curtailment of the right that is conceded in the proviso; the proviso is an admission that those who allow these methods of gutter medicine ought not to be coerced; but the right is not intended to be enjoyed; so the government has abrogated it by imposing impossible conditions. The Editorial notes of February made this point clear. The exemption is made forfeitable by infringement of these conditions, and it is provided that if there be a conviction for infringement, the exemption shall be lost and no fresh exemption can be claimed thereafter.

We thus see that our Congress Ministry does not believe in personal liberty, nor in the Divine law of AHIMSA. It does not really believe in the sacredness of the person of the subject. The individual has no right to judge for himself, but must simply submit to the dictates of men whom the fortunes of the ballot-box have placed in power for a period of five years.

The argument that the unvaccinated and uninoculated are a danger to the public is a dishonest lie. It only shows that at bottom *these filthy-minded people do not believe in the potency of their own filthy remedies.*

We made a very modest claim; we told them that they should act upon the maxim of *Live and let live*. This they have refused. And they will refuse so long as they are allowed to mislead, poison and murder the people in general. So long as we go on claiming only our own personal liberty to reject this gutter medicine, we shall fail. We shall begin to succeed only when we realise that the cause of oppressed and exploited humanity is our cause, —that we have no separate claim of

our own. The enemies of health and of liberty clearly see this; they know that it is impossible to emancipate a few and keep the rest in slavery. Hence they are unwilling to recognise the right of conscientious objectors. If we claim freedom for all, and proceed to work on lines suitable to that claim, we shall find it easy to overthrow our enemies.

There is a historical analogy to guide us in our choice. In the *Abolitionist* for November 1938 we find an Editorial explaining how the vivisectionist—interests succeeded in

defeating a bill based on a compromise; the champions of animal life have since realised that compromising on principles from motives of expediency is really bad policy, and that the best policy is to be true to one's principles, and press for their full acceptance by the state.

Thus we need to raise our policy as well as our methods and fight the bigger fight, even in order to secure our own personal freedom.

SARMA K. LAKSHMAN,
President, I. N. A.

COSMO-THERAPY, DIET

K. S. JAFFREY, Australian representative of The Bureau of Cosmo-therapy,
Box, 309. Ay. R. Nq. Australia.

The Cosmotherapeutic Diet consists of a large variety of foods divided into four categories, No. 1. Raw juicy fruits; No. 2. Raw vegetables; No. 3. Cereals; and No. 4. Oily & dried fruits, nuts etc. A full list would be too large to print here but a list of 200 foods which are accumulators of Cosmic Radiations can be found in "Cosmotherapy a guide to treatment" and in the Cosmos Diet Chart. The interested reader is recommended to refer to these publications as an aid to understanding this subject. As the foods in our treatment represent our medicine we must be careful in the selection and proportions used in order to obtain a balanced ration and supply the whole of the bodily requirements. Cosmotherapy advises that the diet be composed of 50% of Raw Juicy Fruits, ripe and in season, 35% of Raw fresh Vegetables, preferably in the form of a simple salad composed of 1 fruit vegetable, 1 leaf

veg. and 1 root veg. viz., Tomato, Lettuce, Radish dressed with Lemon juice, oil, and a little finely chopped onion or other aromatic vegetable to garnish. 10% of Cereals such as Wholemeal Bread or Bananas etc. 5% of Category 4, such as nuts, Cheese, dried or oily Fruits. As can be imagined this diet is both tasty, economical, satisfying to the eye and definitely sufficient to appease hunger while at the same time it allows the individual to exercise his particular fancy. The selection of foods in each category is so large that the most fastidious can always find something to satisfy his whim without violating the laws of dietetics. This is very important as it allows us while adhering to nutritional standards to enjoy our meals to the full. All foods which do not vibrate in harmony with the human organism are banned. Foods which have to be cooked are permissible once a week but are not recommended. If cooked

vegetables are eaten, it is better that they be steamed. Should the individual at the commencement not be able to digest the raw foods it is necessary to begin by taking 95% cooked foods. By gradually increasing each week the raw foods and decreasing the cooked foods, the transition is made easy and the digestive organs become accustomed to a full raw food diet. The cereals are unique in that they can be eaten either cooked or raw, but here again it is not necessary. Anyone who has eaten Bircher-Benner Muesli can testify that wheat soaked in water and exposed to sunlight is a tasty and satisfying dish. There are various combinations possible and a good one consists of grated apple, soaked wheat, a little honey and lemon juice. Try it to-day while you think of it.

Our day is divided into cycles of bodily activity so we must abide by the laws which govern our activi-

ties during the day. It is best not to eat before mid-day and not later than 9 o'clock at night. Therefore we advocate the two meals-a-day system. The morning hours are best for elimination and the evening hours for assimilation. This is in harmony with Nature's laws. By living in harmony with these laws and eating at the right times, we establish a natural rhythm and create functional harmony. By masticating thoroughly we can dispense with the surplus of food usually eaten and be satisfied with, from three to four pounds per day according to our physical requirements. The ideal is represented by the minimum quantity which will sustain strength and vitality. A smaller quantity of food lessens the strain on the digestive organs, the heart, the kidneys, in fact it relieves the whole body of a great deal of labour usually associated with the gluttonous consumption of food.

Dr. CHOUDHURI

ON MEDICINE

At the opening ceremony of the College of Naturopathy in Allahabad which took place recently, Dr. L. N. Choudhuri spoke on the respective merits of Allopathy and Nature-cure. Our readers know that the Doctor has inside knowledge of the allopathic system and of the way it is actually being practised; hence his words will carry special weight. A full report of the speech need not be given, since our readers have already had a fairly full report of his presidential address at the Naturopathic Conference that was held recently at Madras. The following is a summary of the speech.

Not only does allopathy fail to give a radical cure of diseases, but it does harm by the use of injurious drugs in heavy and repeated doses. Quinine for instance makes patients deaf, dyspeptic and sometimes blind through its frequent use.

Germs are really Nature's scavengers and are not to be dreaded and treated as enemies; but doctors proceed on the foolish assumption that germs are the cause of disease, and so do much harm.

The failure of allopathic doctors to make a correct diagnosis even

with the aid of x-rays and other modern aids is another cause of tragic failures. In one case a lady was x-rayed and declared to be suffering from a tumour, for which an operation was recommended. The advice was not followed. It was found in due course that there was no tumour, but a child, which was delivered alright.

Diagnoses of appendicitis are wrong in 70% of the cases, and many lives are ruined through false diagnoses.

The true cause of disease is the commission of errors in eating. He recommended attention to the law of food-combination, which he stated as follows. All high-protein foods, such as milk, curd and grams are to be eaten apart from high-starch foods, such as wheat, rice and potatoes; that is, items of each class are not to be eaten along with items of the other class. Sour fruits agree

with high-protein foods, while sweet ones agree with the high-starch foods. Vegetables and fatty foods agree with either protein or starch and may be combined accordingly. Thus our meal is to be a protein meal, or a starch meal; in the former acid foods are permissible, and in the latter they are prohibited.

Dr. Choudhuri also laid stress on the avoidance of dead foods, such as bread or puri or chapathy made of maida or white flour, as also white sugar, polished rice, sago, corn-flour and other commercialised products.

Dr. Choudhuri is a whole hearted advocate of Nature-Cure, both on its preventive and its curative sides. He tells us that after practising allopathy for twenty five years he discovered that it was not the noble profession he thought it to be, but an ignoble one, and so gave it up and became a Naturopath.

Error Dies Hard

By VISVAMITRA.

Nature's Gospel has a sweet reasonableness that is irresistible; no one that has no vested interest in the ignorance and ill-health of the people can fail to be impressed by it. Every one that hears the message even for the first time at once freely admits that Nature's Way is good.

But a mere intellectual conviction is not enough. Age-old habits of mind do not readily yield place to a new and revolutionary idea, if it implies a change of one's modes of life. The mind that is in slavery to error very quickly finds reasons for not acting upon the conviction that Nature's Way is good—that is, for

not giving up the wrong ways of the past. Objections are then formulated, and they are put forth as a complete and unanswerable argument for continuing in the old ways.

"No doubt Nature's Way is the best. But we have been living unnaturally for so many generations. How can we return to Nature now?" Such is the form the objection takes

A similar weakness of mind accounts for an irrational defence of vaccination and inoculation, which is put forward by those who heat for the first time of the profound hygienic and moral reasons that

exist against these practices. These reasons are unanswerable, and it is felt that they are so. But the mind that is accustomed to darkness does not want the light. Hence the question is put: "How can these measures be dispensed with, when there is an actual epidemic?"

Both kinds of objectors assume that Nature is a loving Mother only to those that have always been faithful to Her, but that She is an unforgiving enemy to those that have ignored Her in the past. That is not true.

Nature, like God, is ever ready to receive with open arms every one that has been guilty before and repents. Indeed Nature is God, and the metaphysical truth of the matter is that no one is ever really excluded from Nature's protection, however much he may have sinned and still be sinning against Her. She protects all with equal love, though not with equal success.

The fact is that no one is too great a sinner for Nature to renounce him once for all; so also it happens that no one is so perfectly natural in his life, as to deserve the whole of what Nature is ready to grant him. The worst sinner is probably doing some little good-thing which prevents his getting quite beyond the reach of Nature's grace. There is no clear-cut line of demarcation anywhere between those that are faithful to

Nature and those that are are not. So long as there is life, there is the bond that unites us to Nature.

So there is no reason to be afraid that it may be too late for any one to return to Nature. Another thing is, no one need at once change his ways altogether. So no one need be afraid of taking the first step in the Return to Nature. And that step is ceasing to do evil.

Even when an epidemic is raging, it is far safer to rely on Nature than on the quackeries of gutter medicine.

The Gita half-verse

स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

"Even a little of this Dharma avails to dispel great fear," — is our security. Even a small beginning on the path of Return to Nature will bring us great rewards, and that too at once. For, that small beginning will make a great difference in the conditions that determine the course of life. An imminent attack of disease can be prevented, or greatly reduced in virulence; so no one need hesitate to take the first step on the Way Back to Health; and that first step is ceasing to do evil; that means that one should have nothing more to do with doctors; one should reject at once all drugs and all the filthy methods that are supposed to give immunity from disease.

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TO MANAGER,

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The Role of Fats and Oils

By LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California, U. S. A.

Do you know that the changes which take place in fats during digestion are essentially the same as those which occur in soap-making? It is evident that fats cannot enter the blood as fats. So in order to be digested, fats must be saponified, i. e. split up in the intestines into glycerine and salts of fatty acids. The need for free alkalies essential, to make a soapy emulsion is ingeniously provided by the bile and pancreatic juice in the form of potassium and sodium salts - a process kindred to that of soap-making. After absorption, the glycerine recombines with the fatty acids and reproduces the original fat in its chemical constituents, which subsequently becomes the most concentrated form of bodily fuel to maintain heat and to serve as a source of energy.

Fats and oils from food are not entirely converted into adipose tissue, as many people erroneously suppose. Human fat is formed by the tissues mainly from starches and sugars. That portion of the body's fat which is directly derived from the ingested fats is comparatively small. Yet the fats themselves cannot be burned in the body unless the fire is ignited by sugar. Hence for the complete combustion of fats, there must be a preliminary combustion of sugar. An abundance of carbohydrates is thus necessary to burn the fats. So, too, is the proper amount of fats correspondingly essential, in order that the sugar and starch may burn properly.

The pancreas may be likened to the great fire kindler or match-maker of the human fireplace. Its secretion, the pancreatic juice, ignites the flame that burns the blood sugar. All starch consumed is converted into simple sugar, but without this kindling lucifer from the pancreas the sugar could never be burned. This, unfortunately is the deplorable plight of the diabetic.

In the animal and human organism, fat is mostly deposited near the surface;

it is also scattered in minute particles throughout the tissues, serving as an intrinsic part of protoplasm or living cells. These fatty constituents of flesh are not quick burning fuels, but really canned heat fuel stored up for future use in the form of adipose or reserve tissue.

Weight for weight, fats and oils yield more than twice as much fuel as do other combustible foods to keep the body warm. They produce 4,040 calories per pound, while carbohydrates in the form of sugars and starches approximate 1,820 calories per pound. Yet while their heat equivalent is much greater, fats and oils are much poorer in oxygen and richer in carbon and hydrogen than are carbohydrates. Seventy-six percent carbon, twelve percent hydrogen and only twelve percent oxygen enter into the average composition of fats and oils.

Fats or oils occur chiefly in the seeds of plants and to some extent in fruits, leaves and stems, as well as in such animal foods as milk, eggs and meat. Olein, palmitin and stearin constitute the principal fats found in vegetable and animal products; of the three, oleic acid predominates in nearly all fats, especially oil.

In intact natural food products, the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition, fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil, abounding in the avocado and in sun-dried olives, achieves a digestibility that far transcends that enjoyed by oils existing in a free state. Man is the only one of Nature's creatures who consumes his oils and fats in a concentrated form.

Free or isolated fats are highly concentrated food principles; they should therefore be used sparingly and should always be accompanied by an abundance

of green-leafy vegetables high in alkaline bases. Fats, as already explained, are low in oxygen; iron and sodium salts have an affinity for oxygen. Lack of these organic minerals, which are amply supplied by green vegetation, favours the formation of bodily fat, because the blood is unable to take up sufficient oxygen for the complete combustion of the carbon. Under these circumstances, both protein and carbohydrates are converted into adipose tissue, an important point for the stylish stout to remember. Indoor sedentary workers should also consume fats and oils in restricted quantities. Fats cannot be assimilated in a normal manner also by those who are subject to torpid liver, because of an insufficient bile flow.

The hydrogenation of fats and oils is a method widely followed for hardening fats. This process subjects fats to heat, ranging in temperature from 212° F. to 400° F. Hydrogen is introduced in connection with some catalytic agent, such as nickel or platinum. By this means, the oleic acid molecule takes up two atoms of hydrogen and is converted into stearic acid. The metal is removed by filtration after completion of the process. The heating of the oils obviously destroys much of the natural flavors and vitamins. The oils of the olive, soya bean and of nuts are not, as a rule, subjected to this process, and hence they are preferable from a hygienic point of view.

Fats and oils of low melting points are more completely utilized by the body and more thoroughly digested than are hardened or hydrogenated fats of high melting points irrespective of their animal or vegetable origin. Tests disclose that the oils of olive, cottonseed, peanut, cocoanut, sesame and soya bean are readily absorbed, because their melting points are considerably below that of bodily temperature. The coefficients of digestibility have been found to be for olive oil, 97.8 per cent; for cottonseed oil, 97.8 per cent; for peanut and soya bean oil, 98.3 per cent; for cocoanut oil, 97.9 per cent, and for sesame oil 98 per cent.

Of the several animal fats, cream is the most easily digestible; next in order is

butter. The coefficients of digestibility of animal fats, according to a professional paper issued by the United States Department of Agriculture, were determined and found to be 98.4 per cent for goat's butter; 95.3 per cent for kid fat; 93.7 per cent for hard-palate fat; 93.9 per cent for horse fat; 96.8 per cent for oleo oil; 80.1 per cent for oleo stearin (beef tallow); 93.5 per cent for ox-marrow fat; 96.6 per cent for ox-tail fat; and 98.6 per cent for turtle fat.

It is only fair to say that in the digestive experiments with the aforesaid vegetable oils and animal fats, the human subjects used were normally healthy men, between the ages of twenty and forty years. All were in good physical condition, possessing healthy appetites and normal digestive functions. They observed regular hours for meals and followed their normal daily occupations; they might be classed properly as persons engaged in light muscular activities. The tests were not made with fried foods; the oils and fats served only as a shortening, entering into the composition of the dessert known as blanc-mange, which was accompanied by a simple mixed diet of wheat biscuit, fruit and sugar.

Dairy butters, naturally highly pigmented are rich in growth-promoting Vitamin A; in beef fats, those most pigmented are also generally richest in this fat soluble vitamin. Through the works of Doctors Osborne, Mendel and McCollum it was shown that egg fat, cod-liver oil and fat of pig's kidney resembled butter in serving as efficient sources of Vitamin A, while cotton seed oil, olive oil, almond oil and other commercial vegetable fats seemed, like lard and oleomargarine, to lack it. The oil of the soya bean is the only vegetable oil that contains fat-soluble Vitamins A and B. Cod-liver oil has long been known to contain high concentrations of Vitamin A; other fish-liver oils contain similar concentrations of this vitamin. Vitamins B and D also occur in the solids of milk and in cod-liver oil. The deficiencies of the fat-soluble vitamins A and B in vegetable oils can be adequately met by the free use of greens. In winter when pasture is dried up, Vitamins A and D are

materially diminished in butter, cream and in other animal fats.

The most important ingredients comprising oleomargarine are beef fat, pork fat, cocoanut oil, peanut oil, cotton seed oil, along with milk, butter and salt; sometimes corn and soya bean oils substitute for the other vegetable oils named. A formula for nut margarine, free from animal fats, presented to me contained the following: cocoanut oil, 76 per cent; peanut oil, 5 per cent; casein of milk, 2.50 per cent; moisture, 14 per cent; salt 2.50 per cent. Commercial lard is ninety-nine per cent pure fat. Lard substitutes are usually mixtures of beef fat and cottonseed oil.

Second-grade vegetable oils, i. e. not first cold pressings, are used largely in the manufacture of margarines. The dairy products used are required to be pasteurized. If oleomargarine is artificially colored yellow, it is subject to a federal tax of ten cents per pound. The manufacture of oleomargarine is permitted only in packing houses, where a corps of meat inspectors are present to supervise properly the various operations. Its manufacture is prohibited in the ordinary creamery or dairy.

Large-sized olives are used for canning, and smaller ones for oil extraction. In both cases some of the nutritive elements of the natural ripe olive are lost, as each type is first immersed into a lye solution to remove their bitterness. The first pressing of the olive yields about twenty-five per cent of the oil; this is the only true virgin grade. Refining of lower grades involves a chemical treatment that removes color, taste, odor and free fatty

acids. This process is necessary because oil from the third pressing is of a very dark green color, almost black, and of a flavor and aroma so strong as to be unpalatable. After refinement, this grade of oil is mixed with ten to twenty per cent of its weight of strong natural olive oil, imparting to it a color and flavour approximating true olive oil. This is known as "commercial olive oil" and ofcourse sells very cheaply.

The Spanish peanut is the best variety used in the manufacture of peanut oil. Where the very highest grade edible oil is desired, it is necessary thoroughly to clean, shell, blanch and degerm the peanuts. The germs are removed, as the oil in them is of a lower quality than that in the remainder of the nut. Naturally peanuts are crushed only when the oil can be produced and sold in competition with cottonseed oil. Old, rancid peanut oils can be refined in a manner that removes their disagreeable odor and flavour, but such oils are lacking in the characteristic sweet peanut taste of a virgin oil. Three pressings are usually made; in some mills a fourth; the first pressing is made without heat. The best grades of peanut oil are used for edible purposes.

Flax-seed is frequently used for medical purposes as demulcent, also as a laxative ingredient in many cereals. Flax-seed meal immersed in boiling water, to which proper flavouring is added, admirably serves as a butter substitute in soups and stews for those with a catarrhal tendency. Sesame seed, besides yielding a fine oil, is used in confections and bakery goods. Sunflower and poppy seeds are frequently used in the Orient for the production of table oil.

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SLEEP

Its Physiological and Psychological Aspects.

By Professor EDMOND SZEKELY.

Director, The International Cosmotherapeutic Expedition, Los Angeles, California.

From a physiological point of view sleep is a process of elimination of toxins. During sleep, breathing is much deeper than during the day time, therefore, there is greater elimination through the lungs. During the day, the blood is saturated with toxins which are the product of fatigue, also the toxins of food etc.

The duration of sleep depends on the particular individual, on his age, and upon other factors. The greater the amount of toxins in the organism, the longer is the sleep required. The greater the fatigue of the organism, the longer is the sleep required to eliminate the toxins. Quantitative errors in diet also make sleep longer, because they produce fermentations. However, unwholesome food can lead to shorter or practically no sleep—insomnia. The fermentation of the food has an exciting effect on the nerves. The length of sleep is directly proportional to the amount of toxins in the body and inversely proportional to the degree of dis-intoxication of the organism. An intoxicated organism needs from 9 to 10 hours of sleep, while a healthy organism needs from 5 to 6 hours sleep.

Sleep repairs the organism. Whereas food replaces lost quantities of the nerves, etc.. Both kinds of reparation are indispensable, but sleep is even more essential than food. It is possible to go without food for some weeks or even months, but sleep can only be dispensed with for some days. Sleep supplies even more important elements than food.

In the working state, there is a difference between all plants, animals and men and between all individuals. Sleep is universal. It wipes out every difference. It is the same in all individuals, men and animals. The differences between individuals consists in the difference in the

activity of their cerebro-spinal system. Personality and individuality depend on the cerebro-spinal system — they are different in every individual. This activity stops during sleep and therefore removes those differences. During sleep the organo-vegetative system presides over all the activities of the organism. The cerebro-spinal system is responsible for all conscious activities, while the organo-vegetative system is responsible for all the unconscious activities. The former governs attention, intelligence, association of ideas, memory, etc., while the latter governs the beating of the heart, the processes of metabolism in the organism, etc. The organo-vegetative system is the executive organ of all the natural laws and forces, in every organism — of plants, animals and men. The cerebro-spinal system is the executive organ of the individual person's actions. When a man is awake there are many deviations from natural laws, but when he is asleep he obeys them. The results of departure from natural laws are fatigue, weakness and the toxins of disease. The bad consequences of the day are repaired by the sleep of the night, when one is in harmony with the laws of nature. That is why it is impossible to live without sleep. If one fasts, however, life can go on very well. This is the physiological explanation of sleep. This was written in the Avesta of Zoroaster between seven and eight thousand years ago. The official conception of sleep is not this.

A completely healthy organism can go without sleep for weeks or even months, whereas in the case of over-intoxication sleep may last for weeks or even months. We have examples of both of these phenomena from antiquity, the middle ages and the present day. The role of sleep in a dis-intoxicated organism is given us also in the Avesta of Zoroaster. There is naturally no elimination of toxins where there

are no toxins to eliminate. In such cases sleep does not repair the organism but improves its vitality. While food effects a quantitative improvement of the organism, sleep effects a qualitative improvement. In all the vital functions qualitative changes are more important than quantitative.

In sleep there is an absence of pain, that is why, sleep is created in an operation. Experiments show that the organism can resist poison during sleep and that *during* sleep, death from poison is impossible. Death only occurs when the organism wakes. This great power of sleep was observed by ancient peoples.

Many times difficult problems are solved during sleep. The diaries and journals of scientists and writers show that they invented or created always before or after sleep — in the morning or in the evening. Sleep is therefore a source of knowledge apart from the usual source. The organism is in contact with entirely different forces than those with which it is in contact during the day. During the day it is in contact with harder inferior forces; during sleep it is in contact with finer, higher forces.

In the day-time the solar rays predominate and are the strongest, as the side of the globe is turned towards the sun. The rays of the sun are strong and stimulate corporal activity and the organism is therefore in physical activity.

At night the influence of the solar rays is weak. The cosmic radiations which are further away and are superior to the solar radiations, become predominate. They come from the systems and masses of stars on the opposite side to where the sun is. They are not counteracted by the solar rays; they come from a great distance, even from the ultra-galactic systems. These higher radiations influence the higher activities of the organism, the finer, more imponderable activities, differing from those of the day. That is how sleep represents another source of knowledge.

The more dis-intoxicated is an organism, the more capable it is of establishing

contact with higher radiations during the night. When the organism is intoxicated, all the forces of the organism are paralyzed by the elimination which must take place during sleep. In the healthy organism all the forces are free, and it is capable of contacting with the higher radiations and capable of receiving them.

In antiquity we find cases of superior revelations. We must seek for an explanation of these phenomena in the laws of the cosmos and of nature. All the great thinkers and teachers of antiquity led a sober life — a life in absolute harmony and simplicity, as a consequence they were completely healthy and free from toxins. It is not mere chance or coincidence that they, instead of others, received these higher revelations. They received natural knowledge, there was nothing mystic about it. Their organisms had developed the capacity which others lacked. Therefore, we see that sleep represents a higher source of knowledge for the dis-intoxicated, while for the intoxicated it is simply a means of dis-intoxication. For a majority, it represents a process of physiological reparation. For a minority, for a small aristocratic of will and intelligence, sleep represents a psychological reparation of the individual. For the intoxicated, sleep is only a fragmentary source of knowledge. It always remains one-sided and cannot become complete. A one-sided improvement always brings dis-equilibrium. That is why there is an affinity between genius and madness.

One-sided geniuses are mad as well.

Every-sided geniuses are supermen.

According to Lombroso, eighty percent of geniuses are mad, and only ten per cent are complete. A minority have perfected organism, a majority have unbalanced sick organisms. Zoroaster was a complete genius, while Omar Khayam was an incomplete genius. Plato, or Pythagoras was complete; Plotinus, or Philo, was incomplete. Goethe was complete, Schopenhauer was incomplete.

There is no fixed amount of sleep; the amount required depends on the degree

of intoxication of the individual. One must first disintoxicate the organism and then see what amount of sleep is necessary. That is the physiological side of the question. The psychological side presents a correlation between our waking and our sleeping life. When a person can not satisfy his inner needs and tendencies during the day, these repressed and unsatisfied tendencies remain in the unconscious and cause dreams during the night. Freud presents the conception that when sexual tendencies are repressed by social or other external factors, the suppressed tendencies are satisfied as dreams. In Adler's view, if there is a sense of inferiority or failure in life, then in dreams the opposite will happen. The poor will be enriched etc., Naturally, in a reality the process is not so simple as this. What is not achieved in real life is achieved in sleep. A healthy person has no dreams, (Excessive eating can produce dreams.)

Equilibrium consists of harmony between the individual's tendencies and his environment. So dreams are always a warning of an unbalanced organism or consciousness. Sleep without dreams becomes an enrichment of our ideas and consciousness. The practical psychological consequence is that one should pay attention to one's thoughts, ideas and sentiments before sleep, because the quality and content of our sleep is influenced by the thoughts and sentiments prior to sleep. It is very important to avoid unbalanced sentiments or disagreeable, in-harmonious thoughts before sleep. If we sleep with harmonious thoughts, our sleep will be a source of energy, harmony and knowledge. In-harmonious thoughts are a source of in-harmony and one wakes more tired in the morning, unrefreshed and experiences through the day fatigue and lethargy.

If we direct our energies towards certain objectives before sleeping, these conscious forces will be transformed into unconscious forces during sleep and we shall progressively realize our objective in the course of sleep and in morning we will have the result of our unconscious activity during sleep. If we are afraid of certain things and go to sleep with that fear, it will paralyze our psychological capacities and forces and will lower our resistance and cause the danger to arrive more quickly and easily. Fear attracts the danger, of which one is afraid. We should fear nothing but being afraid.

There are two phases in the process of eliminating fear. The first is an intellectual, and consists of a close analysis of the thing feared. The danger is not a real one, it is only real in the imagination. For instance, in death, as Thomas Aquinas pointed out, it is the pomp and circumstances of death which terrifies us rather than that itself. Death is natural. We exaggerate it with ceremonies and dolorous thoughts and behaviour. Epicurer points out that we have a relation to death. When we are alive, death is not with us, when we are dead, we are no longer alive.

The second phase in the avoidance of fear is the voluntary phase. It is not sufficient to understand the fear with the intelligence and realize that it is not good for us. It must also become a strong sentiment within us. It cannot be overcome intellectually. It is only the force of the awakened sentiment which is capable of overcoming fear. The process of awakening the sentiments is a simple one. (See the notes on WILL.)

To banish fear, our clear thoughts must be turned into a strong sentiment in the same direction.

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BIRTH CONTROL

Professor EDMOND SZEKELY.

On this question scientists are divided in opinions and form two parts, one favour Birth Control, the other against. There are hundreds of institutes in each country occupied with this problem. We see that the Fascist countries are against Birth control while the democratic countries are indifferent.

We will discuss it from three different aspects.

1 Sociological. 2 Physiological 3 Psychological.

(a) First Form of Birth Control appeared in Sparta. Children who were born ill were thrown from Mount Taygetus. This was the Spartan's moral concept as they felt that all living beings should be strong and healthy.

(b) Second form - theory of Malthus. Man multiplied by geometrical progression, while the preconditions of their existence only multiplied by arithmetical progression, he said that little by little we approach an epoch when too many people will be upon the earth. This Theory was false and erroneous. For, favourable conditions also multiply; the possibilities of science are also without limit - no limit to number of people who could live owing to evolution of science. The Theory of Malthus is as anachronistic as the Spartan theory.

(c) The third form of the problem in history, a new science appeared. Eugenics: which has two sides the positive and the negative.

The positive side says that we must help and encourage the union of healthy individuals and society must favour the co-habitation of those who could produce healthy children.

The negative side says that society should hinder the union of unhealthy individuals.

The Eugenic system at the present time is very influential and the Government in the last few years has passed many laws under Eugenics. Opinions are divided for and against, as follows:—

FOR Eugenics, a good condition and state for mankind and we must prevent birth of unhealthy children and in that way man can become happy and healthy. It is a human duty to improve the race.

AGAINST Eugenics, neither society nor mankind should interest us, the greatest value in life is freedom and individual life should not be limited. Sexual life should concern only the people that lead it, and the State should not interfere.

Therefore we must put the question before a higher tribunal—Natural Laws.

If we examine from a Psychological point of view, what is the significance of the process of Birth in the human race?

Birth represents continuity and evolution of the human race.

The theory of Darwin says that the individual during life always acquires new qualities, these are transmitted to new generations by heredity. Birth represents important moment in evolution of the race. Natural life shows us that there is neither positive nor negative eugenics.

It is a question of the survival of the fittest. Nature hinders the survival of the weak and helps the survival of the strong. Human race has been perfected more than other races and has become the dominant race of the earth. Natural selection has established this dominance.

Man has progressed from Homo Patherthropus, Homo neanderthalsis, and Homo Cromagnouesis to Homo Sapiens and up to the present day. Birth is a factor which makes possible the human

race, the superiority of the human race over other races. Natural selection does not obtain this in society because the survival of an individual depends upon the class he was born in. In society, the one who is strong or intelligent doesn't survive but the one with economic strength is favoured. Artificial economic difference causes degeneration of the species, the basis of too many marriages are economic reasons, and each following generation becomes weaker. The friends of Eugenics seem to be right because it seems right to prevent degeneration and help perfection of the human race. The other conception which prefers individual liberty disagrees.

We know that all diseases are curable, even hereditary diseases. We can preserve individual liberty and it is quite superfluous to prevent marriages between ill individuals because they can be made well.

What is the significance of Birth according to biological laws? According to the present state of science the moment and circumstance of birth determine the whole life of the individual. Those who are conceived during a serious illness, or in an alcoholic state or during a crisis, develop serious illness later. *Fate depends on the moment of conception.* All humans inherit respiration of the Mother at the time of birth. Respiration is life and we cannot do without it. The physical qualities of the child depend upon the physical conditions of the father and mother at the time of conception. If maternal breath lasts three seconds, the child's breath also has a pulse of three seconds. But an individual can develop individual breath lasting up to 7 seconds.

Ignorance and irresponsibility is wrecking the human race. Birth doesn't begin at Birth but at conception *One moment determines all the value of one human life.* Conception also depends on the organic state of the two individuals. One

inherits predisposition to the illnesses of the Father and Mother, and the direct inheritance and qualities of the Father and Mother. The one sided inheritance and qualities from father OR mother, and the atavistic qualities of uncle or grandparent and the fourth is the periodic inheritance. If the father commits suicide at 40, then the child will repeat the same act at the same age. Therefore, *it is a great responsibility to conceive a new being.* With a little care we can assure health and happiness for their entire lives.

Conception is a very important biological function. The organism should be prepared and freed from toxins and this should be continued from the moment of conception up until the moment of birth. Only by doing so can the health of the new born child be assured. The conception should not be by chance or accident, for, the new generation will have to pay for the debt. Individual control of birth has a right to exist. It should not be necessary that every sexual act should result in children. It is important that conception should only occur when we wish. We should have a clear insight of Birth Control and not be influenced by dogmatic religion. Man applies science to every aspect of life. So it is of more importance that man should apply science to every day things in life, especially something as important as the conception of a new life.

When we wish to have a child, one should prepare one's organs. This is a great moral duty, to disintoxicate before conception. Children become what we wish them to become. Instead of curing a child after birth, one should leave him a healthy heritage.

Of all sciences, this is of the gravest importance. Of all epics, this age needs this science most.

(I. N. A. GAZETTE Continued from page 48)

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REVIEWS

1 *Progress To-day*. This magazine is published by the Animal Defence and Anti-Vivisection Society. The price per issue is 6d., and there are four issues a year. The fundamentally Vedantic principle that the divine spark called the soul resides in animal as well as human bodies is freely accepted by the Society, and made the basis of a demand for justice to the so-called brute creation. If the medical and scientific views propagated by this Society be universally accepted in the West, the world would become much more like the kingdom of Heaven of which Jesus spoke.

2 *New Light on Health Problems*. Price 2s. 6d. published by the Health Education and Research Council, 15 James' Palace, St. London, S. W. I. The council is a body of progressive medical men. They challenge the validity of the germ theory of disease; they look upon Prof. Bechamp's conclusions as scientific. They seek to do away with vivisection and the system of gutter medicine that is now so favoured by the profession. Since their brethren in the profession are wilfully blind and callous to the evils directly and indirectly due to their dirty methods, they have made it their chief work to appeal directly to the public and tell them the truth about vaccinations, inoculations, glandular-therapy and vivisection. They also realise the fact that modern surgery is wantonly destructive and mischievous.

The book contains five lectures by able speakers, on Repressive Treatments of children, Diet and the coming Generation, Unnecessary Operations, Principles of Nature-Cure, and Diet as a Basic cause of Disease. It is hardly needful to say that the book would be found instructive.

3 *The Pan Pamphlets*. Three little books, namely, "The Teaching of Buddha," "The Living Jesus", and "Yoga in the Twentieth Century," all three by Edmond

Szeckely, priced 9d. each, published by the Bureau of Cosmotherapy and the C. W. Daniel Company Limited, 40 Great Russel Street, London, W. C. I. These books are animated by a healthy catholic outlook and are worthy of perusal not only by those who profess the several religions covered, but by others also.

4 *First Steps to Fitness*. By E. G. Saxon priced one shilling net, published by the C. W. Daniel Company, Ltd., 40, Great Russel Street, London W. C. 1.

The name of the author is alone a sufficient guarantee of the value of the book. Mr. Saxon has been the Editor of the magazine "The Healthy Life (now appearing under the title Health and Life)" and is one of the leading lights of the Nature-Cure cult in his own country and abroad. It contains valuable hints on how to attain fitness and keep it to a great old age. An elaborate review or enumeration of the good things that the book contains would be unnecessary in view of the fact that most of our readers would get the book and read it, while the rest would not be much benefited by a mere review, which in our magazine must necessarily be short. One thing however we shall select for special mention, —the author's recognition of our ancient custom of *jalasparśa* (जलस्पर्श).

Another point that needs mention is the author's plea for 'Lighter Breakfasts.' Whether or not men in temperate and cold climates we shall leave to the dwellers there; but we are emphatic that breakfasts consisting of anything more than a mere drink are an abomination in our clime.

5 *Food Remedies*. By Dr. S. J. Singh, priced 12 annas and published by the All-India Nature-Cure Association, 57 Gwynne Road, London.

This is just the kind of book for which we have all along been waiting, and a most valuable supplement to our Nature-

THE INDIAN NATUROPATH

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pathic lore. The author is one of our leading naturopaths and he has spared no pains to make the book a substantial contribution to our growing literature. The idea that our medicine is to be found among our foods is fundamental to our system, and this is the central note of the whole book. Every follower of our system will naturally provide himself with a copy. We would suggest to the author that he would insert a printed slip in the proper place detailing the wonderful medicinal virtues of the peel of the orange. In one case where a baby's health had been ruined by medical treatment for dysentery, causing an evident anaemia and loss of nerve-vigour, a course of orange peel tea with restriction to mother's milk effected a wonderful cure. It is also worthy of note that the right way to extract the juice of an orange is to cut the whole fruit in two and squeeze the two pieces with a clean hand and then *wash the hand into the juice*. We

would also advise the publisher to sell the book in a binding that would do greater honor to the contents even though the price may have to be raised.

6 Health and Life. Edited by E. J. Saxon and other experienced Naturocurists, and published by the C. W. Daniel Company Ltd., 40 Great Russel Street, London W. C. 1; the annual subscription is 7s. 6d. post free.

This journal was originally published under the title 'The Healthy Life.' The back volumes, we know, contain very important contributions. We have received for review the July and August issues of 1938. There is no need to give an elaborate review of their contents. We are sure that it would be worth while for those who can afford it to subscribe for the periodical and make a leisurely study of the contents. The regular contributors are eminent naturopaths.

THE SEVENTH NATUROPATHIC TRAINING CAMP.

The Andhra Naturopathic Academy holds the camp this year from 1st April to 20th April 1939 in West Godavary District near Doddipatla village, seven miles from Palakol Station on the M. S. M. Rly. (Nidadavole—Narsapur Branch Line) in the beautiful garden of Mr. Ch. Ramajogayya the patron of the Academy who has kindly invited the camp to his native place and promised to bear all the expenses.

As usual the students are being given theoretical and practical training in the arts of Natural healing and the ways of Natural Living. The medium of instruction is Telugu.

Only a limited number of patients will be admitted and treated freely. Those who wish to undergo treatment in the camp must apply before 20th March 1939 to the Vice-Chancellor, Andhra Naturopathic Academy, Prakriti office, Bezvada. Natural food consisting of uncooked cereals and vegetables, as well as nuts and fruits will be served freely to all the campers.

We request all the Naturopaths and well-wishers to attend the camp and attain health and knowledge.

Members of the Academy.

Errata for the February Issue.

Editor's Stand Point.

Page 17.

Line 12 of the first column, the word 'of' to be omitted.

Line 20 of the same, 'ever' to be read as 'even.'

Page 18.

Line 4 of the first column, 'reserves' to be read as 'reverses.'

Line 11, second column, 'responsible' to be read as 'reprehensible.'

I. N. A. GAZETTE.

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This Association came into existence as long ago as 1919, and has since been working as a scientific and philanthropic organisation carrying on Health Propaganda on a national scale along the lines of Nature Cure. The important features that differentiate Nature Cure from other Systems of cure are mainly two; viz., (i) that its methods are the simplest and lend themselves to self-treatment even in the case of ordinary men; and (ii) that its remedies are extremely cheap, universally available, and of unfailing efficacy. But the most paramount characteristic of Naturopathy is that it addresses itself not merely to patients and sick people whose health has been undermined or broken down by wrong modes of life in violation of Nature's laws, but even to healthy and robust individuals, the enlightenment, purification and disciplining of whose life, is its chief aim. Indeed, Naturopathy has a very vital Message to deliver to Humanity, a Message of absolute self-reliance and of perpetual health and happiness.

The present Membership of the Association comprises gentlemen hailing from almost every Province and State of this vast Indian Empire, and the different places on this, our globe. Mention may be appropriately made here of the fact that the leading Naturopaths of the day are among its members.

Its objects are:

1 To promote investigation into the origin and the true character of Evil and into Nature's Ways of eliminating it.

2 To foster the perfection of the true Science of Health by promoting investigation into the Laws of Natural Living and into the Methods of Natural Healing.

3 To encourage a sympathetic, critical and comparative study of the several ancient and modern, preventive and remedial systems, institutions, customs and practices in the world (whether scientific, philosophical, religious or otherwise,) for the purpose of ascertaining their Naturopathic value, if any.

4 To investigate, interpret and redeem the theory and the practice of the traditional Indian Naturopathic Systems of Yoga.

5 To propagate the philosophy of Naturism; and, to work for the re-organisation of human life, effort and culture on a natural basis.

6 To provide moral and if necessary, legal support to those that live or advocate a life according to Nature, particularly, to persons practising the profession of healing by Naturopathic methods recognised by this Association.

7 To do all such acts as may be necessary, incidental or conducive to rendering the knowledge of Nature's Ways and the Blessedness of Natural Life available to people.

In particular,

[a] Through the medium of books journals and pamphlets, by means of lectures and the like, and, if possible by founding suitable colleges and other institutions of a standard type, to expound the philosophy of Natural Living,

and to teach the several systems of Naturopathy recognised by this Association.

[b] To found and maintain suitable libraries and museums, and to collect into them books and exhibits teaching or illustrating the principles and practices of the philosophy of Naturism and the several methods of Natural Healing.

[c] For the accommodation of persons desiring a life of serene purity, or treatment for any disease, to found and conduct health homes or other sanatoria in urban, horticultural or sylvan environments, and to demonstrate to the world the supreme efficacy of Naturism, by remedying all diseases by Natural Methods.

[d] To establish orphanages, to admit young orphans therein and to bring them up in accordance with the principles of Natural Living.

[e] To organise a corps of volunteers prepared to render full-timed service to the cause of Naturopathy.

[f] To found Naturopathic Societies wherever convenient, and to affiliate the same to the Association. For the better propagation of the Naturistic Movement in the country, an official organ and gazette of the Association, by name "The Indian Naturopath" was started in July 1926.

To members of the I. N. A., it is supplied free.

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